

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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COURT DECISION PENDING

The reargument ordered by the Supreme Court of the five public school segregation cases (affecting the states of Kansas, South Carolina, Virginia, Delaware, and the District of Columbia) was heard December 7, 8 and 9, 1953.

Original argument was heard in December, 1952; for the next six months the Court considered the cases. Then in June it assigned them for reargument, listing five specific questions and requesting that counsel discuss them particularly in their briefs and on oral argument.

The questions chiefly involved Sections 1 and 5 of the Fourteenth Amendment, which was adopted in 1868, primarily for the benefit of the newly freed slaves.

Section 1 says that no state shall make or enforce any law which shall abridge the privileges or immunities of any U. S. citizen; nor deprive any person of life, liberty, or property, without due process of law; nor deny to any person the equal protection of the laws.

Section 5 gives Congress power to enforce these provisions by appropriate legislation.

A decision on the five cases is expected before the end of the present term of Court, about June 1, 1954. (*Memo, Washington Office, National Council of Churches, December 30, 1953.*)



Roundup of Opinions

A "wait-see" attitude on school bias is settling over Dixie as the nation awaits the U. S. Supreme Court ruling on segregation in public schools.

Gov. Gordon Pearson of Alabama warned against any hasty legislative action and added that members of two legislative groups will push studies on how to meet such a court edict. . . .

And in Mississippi, Rep. Joel Blass said he was preparing a bill to make it illegal for mingling of the races in the state's schools. The measure supports the separate but equal educational theory.

A Birmingham school teacher and a Samson weekly newspaper editor are among several Alabamans who have urged Gov. Pearson that segregation be abolished. . . .

The Governor said Eddie George, editor of the Geneva County News, published at Samson, wrote him that "this newspaper is unalterably opposed to segregation of any form."

Meanwhile, a Kentucky legislator . . . asked for the end of segregation in the state's public schools.

Sen. C. W. A. McCann of Louisville introduced a bill in the Kentucky legislature to ban segregation in the state's schools. . . . (*Chicago-Defender, January 23*).

Gov. Herman Talmadge . . . threatened to use the militia and state police, if necessary, to maintain segregation in Georgia schools.

At an organization meeting of a commission created to study means of continuing racial segregation in schools, Talmadge expressed hope that "it will not be necessary to resort to extreme action."

But he declared that "whatever it takes, I am ready to do it." ". . . the people of Georgia are determined that they will have segregation in their schools . . . And I intend to use every arm of the government possible, including the militia and the state police, if necessary, to keep the races separated in our schools." (*Daily Press, Newport News, Va., January 19*).



NAACP Attorney Reports

A "blueprint" for legal action to follow the decision of the U. S. Supreme Court in the public school segregation cases was presented to the NAACP's 45th annual meeting . . . by its special counsel, Thurgood Marshall.

In making his yearly report to the body, Mr. Marshall called for provision for a necessary follow-up to the decision — "whatever that decision may be, . . ."

The attorney, who recently completed arguing the historic school segregation cases before the high court, added that the NAACP program must be pushed on the local level from one end of the country to the other.

He noted that throughout the South, "we find over and over again the public admission of the 'white supremacy' group and of white people in general that they fully realize that segregation is on its way out." . . . (*Afro-American, January 16*).

IT IS BEING DONE

Racial bars dating as far back as the early 1800's have been shattered in a little less than a year at Paducah (Ky.) college, municipal institution, as Negroes attended that college for the first time in its long history.

The barriers began to crumble last June when yielding to court pressure, the school lifted its racial bars to admit four Negro students, three boys and a girl, as regular students.

At the time, serious and violent reactions were predicted, with their attendant classroom problems. But so far, this has not been the case. Instead, relations between the Negro and white students have improved steadily.

The main reason for this fine relation between the students is believed to be the attitude of the students to racial segregation. One white student put it this way:

"We know very little of the racial prejudices which our grandfathers and great-grandfathers held. Consequently, we don't share them."

Little is known of any adverse conditions that might have prevailed when they were first admitted, but today the Negro students are accepted as regular students, sharing in the social and extra curricular activities of the school. . . . (*St. Louis Argus*, January 15).

The General hospital, the city-supported hospital of Louisville, (Ky.) will accept Negro student (nurses) for the first time in its January, 1954 group of new students, . . .

Miss Anne Taylor, director of nursing, announced, however, that although colored students will attend the School of Nursing without Jim-Crow restrictions, it is likely that they may not immediately live in the hospital's home for student nurses. She said:

"We are going to try to encourage them to live at home to avert a housing problem in the nurses home. Housing always has been one of our problems — in fact the main one — in accepting Negroes." . . .

Speaking further on the housing question, Miss Taylor said Negroes will not be barred from the nurses home. She said:

"I simply would hope that at first they would elect to live at home, a privilege that is open to all student nurses at General hospital."

Mayor Broaddus, who during his campaign for office pledged a fight to have Negro girls study at General hospital to become registered nurses, when told of the housing shortage, commented:

"I'm talking about nurses training with no exceptions. I did not say I was going to run a segregated nursing school. We are going to try to see to it that they make provision for Negroes to live at the nurses home, too." . . . (*The Call*, December 18).

"TO SECURE THESE RIGHTS"

A bill to end segregation in interstate travel was introduced in the Senate (recently) by Sen. Irving Ives (R., N. Y.) and Sen. John M. Butler (R. Md.).

The bill specifically states:

"That all persons traveling within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages and privileges of any public conveyance operated by a common carrier engaged in interstate or foreign commerce, and all the facilities furnished or connected therewith, subject only to conditions and limitations applicable alike to all persons, without discrimination or segregation based on race, color, religion, or national origin." . . .

The introduction of this type of legislation was made necessary because colored people are continually being segregated in interstate trains and buses of the South in spite of the courts' repeated rulings that segregation in interstate travel is unconstitutional. . . .

Careful exploration of the possibilities for passing this bill show that it would encounter a minimum of opposition from southern members of Congress. Support by the President is believed to ensure that it will go through in this session of Congress. (*St. Louis Argus*, January 22).

IN THE CHURCHES

Conscience-troubled churches today are taking new steps to eliminate the segregation of Sunday morning.

They acknowledge they have a long way to go.

Most major denominations — 20 of them since World War II — have officially deplored the custom that sends white and non-white to separate houses of worship.

But the practice remains widespread — so much so that the Methodists term it "perhaps the most crucial problem" confronting the Church.

With the growing movement for reform, however, the picture is changing slowly and sporadically toward what St. Paul urged: "One body in Christ."

Dr. J. Oscar Lee, head of the National Council of Churches' department of racial and cultural relations, said a recent survey of more than 13,000 predominantly white churches showed 9.8 per cent of them included non-whites (in most cases Negroes.)

"There's obviously a good deal of progress," Lee said. "It is going on in the South too."

But the churches themselves generally admit they are ashamed of the prevailing pattern — which exists despite their pronounced ideals.

Churches, rather than leading in eliminating segregation, "have often lagged behind other major institutions in our society," declared the last general council meeting of the Congregational Christian Churches. . . .

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

At the same time, most denominations have made big strides recently in bringing Negro churchmen into top regional and national bodies.

Scores of seminaries and church-related colleges have newly opened their doors to Negroes — including institutions of the southern denominations.

Increased interdenominational activities — such as the National Council and various state and local church councils — have drawn Negroes into working partnership with their white brethren. . . .

Some of the most dramatic blows to segregation at the local congregation level have been dealt by the Roman Catholic Church.

"There has been a great amount of progress in the past 10 years," said George K. Hunton, secretary of the Catholic Interracial Council. "The whole trend is in the direction of complete integration."

Across the country, hundreds of Protestant churches, too, have become racially inclusive — chiefly in the East, North and West. But there are also some in the South, like the Macedonia Church, Wheeling, W. Va. . . .

Dr. Norman Salit, president of the Synagogue Council of America, said he knew of no area in the country where a "Negro Jew would not be welcome to any synagogue." (*Los Angeles Examiner*, January 10).

THE ARMY

And Morale

Contrary to opinion held by big Army "brass" for many years, racial integration has increased the efficiency of the Army and heightened its morale.

The latter opinion is expressed by Secretary of the Army Robert T. Stevens in his semi-annual report just released. The report covers the period January 1 to June 30 (1953).

"By pursuing a policy of assigning all individuals according to their abilities and the needs of the Service without regard to race," the report states, "the Army has significantly increased the efficiency of its utilization of manpower, and eliminated the source of many serious morale problems." . . . (*The Call*, January 8).

And Schools

Charles E. Wilson, Secretary of Defense, has ordered the Army, Navy and Air Force to end segregation in all military post schools by September 1, 1955.

His order, issued with the personal backing of President Eisenhower, forbids the services to open any new segregated schools. It requires them to end segregation of Negro and white children on the twenty-one bases still maintaining separate schools by the 1955 deadline. . . .

If the local agencies will not, or because of state laws cannot, run non-segregated schools on the bases, the United States Office of Education has agreed to operate the schools on an unsegregated basis. . . . (*New York Times*, February 1).

And Civilian Authorities

The Army has taken steps to remove Negro soldiers from the jurisdiction of police officers and court officials in South Carolina, following the mass arrest of 50 soldiers near Columbia, S. C. last November, . . .

A new policy was announced by the authorities at Fort Jackson, S. C., as the Justice Dept. began an investigation to see if the civil rights of the 50 had been violated by local police. . . .

The new civilian-military policy was announced in the Jackson Journal, Fort Jackson post paper.

It read:

"Fort Jackson military personnel, taken into custody by Columbia police, will be released to military police under a new policy of close civilian-military police cooperation.

"No action, except traffic violations and major offenses, will be taken by civil authorities. Instead, personnel involved will be tried by summary court-martial, appointed by the Commanding Officer, Fort Jackson." (*New York Post*, January 15).

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And Changing Attitudes

Service in World War II improved the attitude of Negro soldiers toward white Americans, if the reactions of 219 Negro veterans who figured in a study recently reported are a fair indication.

Dr. Harry W. Roberts, head of the sociology department at Virginia State College, has made some interesting observations on racial attitudes in an article titled, "The Impact of Military Service Upon Racial Attitudes of Negro Servicemen in World War II."*

The study which the Virginia State College professor reports, was made during the school years 1946-50 with 219 Negro veterans enrolled in Virginia State College and Virginia Union University. . . .

Of the group, 75 per cent entered the Service with negative attitudes toward whites. Southern-born men, among whom the percentage of original hostility was highest, showed the greatest improvement in attitude after service. Among northern-born men, however, there was an increase in negative attitudes as a result of experiences during military service. . . .

Dr. Roberts recommended that further research should be conducted on a more extensive scale to determine whether the findings hold good for all Negro servicemen. On the basis of his findings, the author concluded that the policy of integration developed by the armed services since World War II will help to develop positive attitudes toward whites among Negro servicemen. (*Pittsburgh Courier*, January 16).

AFRICA

A Sound Approach

If the new Central African Federation can mold its many races — white, African, half-caste, and Asian — into a working

RACE RELATIONS

SUNDAY

"for . . . HEALING of the NATIONS"

is the theme for the 32nd annual Race Relations Sunday, which will be observed February 14, 1954. The National Council of Churches and the churches in your own community invite you to share the blessings of true brotherhood — this day and throughout the year.

partnership, it will have solved the biggest problem facing it in this racially divided continent.

An organization especially set up to work toward this goal is the Interracial Association of Southern Rhodesia, pledged to examine the problems of the country's development. Already it has exerted a beneficial effect on race relations in the three federated territories of Northern Rhodesia, Southern Rhodesia and Nyasaland. . . .

The Acting Governor of Southern Rhodesia, Sir Robert Tredgold, said, in his capacity as Chief Justice of the colony:

"The Interracial Association provides an opportunity for men and women of goodwill and liberal outlook to come together and endeavor to find a means by which all races can live and work together for the great future that lies in store for Southern Rhodesia — on the assumption that this vital and initial problem of race relations can be solved. . . .

One of the first campaigns of the association which has members of every race throughout Southern Rhodesia (emphasis supplied) is to combat the industrial color bar.

Recent meetings held by the association with white and African trade unions have shown that industrial agreement between workers was "a must" for the future of good race relations. . . . (*Christian Science Monitor*, January 19).

Housing

Following a decision taken by the City Council of Port Elizabeth, in the Eastern Cape Province, the City Engineer will prepare a long-term plan to provide 25,500 houses for Europeans, Africans and Coloureds. The Council accepted a recommendation by its Housing Committee that 2,500 houses should be immediately provided for Europeans, and that a further 250 houses for Europeans should be built each year for ten years. For Coloureds 2,000 homes should be immediately built, followed by 300 houses each year for ten years. For Africans 4,000 houses should be immediately built, followed by 600 houses annually for ten years, provided that influx control measures were taken into consideration and the housing figures adjusted if circumstances warranted it. (*Race Relations News*, South African Institute of Race Relations, December, 1953).

BRIEFLY

Bishop William C. Martin, president of the 30-denomination National Council of Churches, . . . who travelled to the Far East as spiritual emissary of 147,000 local Protestant and Orthodox churches embraced by the Council, observed that he was "impressed" by the success of racially integrated troops in the Army, Navy, Air Force and Marines. . . .

"After all," Bishop Martin remarked, "it would seem rather inconsistent for one American to say to another, 'You are good enough to die with me but not good enough to eat with me.' "

Noting that the chaplains and commanding officers of whom he inquired reported that racial integration is working well, the Bishop declared: "I thought to myself many times, as you have done, 'Some day, all over America, by the grace of God, we shall be as Christian with respect to race relations in other areas of our national life as we are in the armed services.'" (*Religious Newsweekly*, January 18).

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Dr. Howard J. Baumgartel, executive secretary of the Church Federation of Indianapolis, has been named to receive the 1953 Racial Amity Award of the Senate Avenue YMCA Emblem Club, . . .

Dr. Baumgartel will be honored . . . as the white person, living in Indiana, who has contributed the most to interracial and intercultural understanding in 1953. He is the ninth winner of the award. . . . (*Indianapolis Star*, December 20, 1953).

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Paul G. Hoffman, chairman of the board of the Studebaker Corporation (recently) received the 1953 Gold Award of the George Washington Carver Memorial Institute.

The Institute, named after the late Negro natural scientist, honored Mr. Hoffman for his work toward "betterment of race relations and human welfare." (*Christian Science Monitor*, January 6).

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When three Issei were granted citizenship papers the week before Christmas in Santa Cruz County, they were the first Japanese aliens to be conferred this right under the Immigration and Nationality Act of 1952. . . . (*Pacific Citizen*, January 8).

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Lewis S. Flagg, leading Negro lawyer in Brooklyn, New York, and one of Brooklyn's outstanding AME laymen, was (on January 5th) sworn in as the first Negro Judge in Brooklyn.

Judge Flagg won the nomination in the Democratic primary. . . . Although he won the nomination by only 128 votes, he was elected by a 15,000 plurality, receiving more votes than all his opponents, and twice as many as his nearest opponent. Attorney Flagg was born in Maryland. . . . He graduated . . . from Howard University Law School, and has practiced most of his time in New York. . . . His term is for ten years. . . . (*The Christian Recorder*, January 21).

*The full text of this study is printed in *Social Problems*, Vol. I, Number 2.

A NEW YARDSTICK

Tuskegee Institute can no longer report the number of lynchings as a barometric reading to measure the status of race relations in the United States. The reason: for the second successive year no lynchings have taken place. For the last 30 years the annual number of persons done to death in this manner has been declining. At last it has dropped to zero. This represents a gradual but great change, for which every American should be grateful. During the 41 years from 1885 to 1926 inclusive, the total number of persons lynched in the United States was 4,250, of whom roughly three-fourths were Negroes. Now communications have improved, law enforcement is more certain, and the general level of education has risen. But more important is the change in public opinion, which has come gradually to listen to the voice of conscience and reason. So Tuskegee reports the elimination of this crime for the second year and at the same time announces the adoption of some new standards for measuring the relations between the races. These more realistic measuring rods include employment, politics, education and health. Equality of participation in what the community has to offer in these fields is a more accurate index of relationships, and should be capable of measurement. An annual report to the nation based on criteria of this kind will do great good if the reports are factual and accurate. Tuskegee is serving the whole nation, and not just a minority, in keeping tab on this important matter. To the degree that such reports lead to better behavior, they help us to maintain right international as well as domestic relations. (*The Christian Century*, January 13).

CIVIL RIGHTS IN CONNECTICUT

The Greater Hartford Committee on Discrimination in Housing was organized . . . (recently) to fight discrimination on racial or religious grounds in public and private housing.

The new organization will study the causes, nature and effects of discrimination in housing; try to develop intergroup relations designed to break down present barriers and recommend remedial legislation to the next session of the state legislature.

More than 25 religious, interracial, veterans, welfare, educational, fraternal and business groups are backing the new body. . . .

The constitution of the new committee states, "Discrimination and segregation in housing undermines the dignity that is the birthright of every man, woman and child." . . . (*Afro-American*, January 23).

On December 29, 1953, the Connecticut Supreme Court of Errors issued a unanimous opinion upholding an order of the Connecticut Commission on Civil Rights directing a labor union to cease and desist from discriminating against Negroes. . . . It is the first decision by the highest court of a state upholding a

regulatory order issued under a state fair employment law. . . .

The Commission had found in this case that a Hartford local of the International Brotherhood of Electrical Workers (AFL) had refused to admit a Negro applicant, Mansfield T. Tilley, solely because of his race. . . . (*Memorandum, American Jewish Congress*, January 4).

WORTHWHILE READING

Race, Jobs and Politics

One could not wish for a more clear and concise treatment of the legislative and functional history of the movement toward a permanent FEPC in the U. S. than that provided in *Race, Jobs and Politics* by Louis Ruchames.

Any person, whether he is professionally engaged in some area of human relations or not, will do well to inform himself fully on this crucial issue. Religious leaders, however, have a special obligation to become thoroughly informed on this subject since it involves, so fundamentally, man's relation to man.

This is a very readable book; more like a documented story. Human interest is added without losing sight of the main drive of the book. In this volume the author seeks to set forth accurately and briefly the origins, the legislative and functional histories of the Smith Committee investigations, and the first and second Presidential Committees to eliminate discrimination in employment by use of governmental authority. Among important chapters are those devoted to Congress and the FEPC, and FEPC legislation and our American society. In treating the latter subject he discusses the relationship of FEP to the question of free enterprise, prejudice and violence, the South, segregation and the problem of full employment.

Balanced evaluations of the relative merits of municipal, state and federal fair employment practices laws give a much needed insight into this controversial issue. The author makes a real down-to-earth analysis of FEP legislation and our American society.

The volume is well footnoted and in-

cludes an excellent index of names, organizations and places related to subject matter. (Published by Columbia University Press, New York, N. Y., 1953.) — A. S. K.

The Catholic Church and the Race Question

"The Catholic Church and the Race Question" (published by Columbia University Press, New York, N. Y., 1953) is written by the Reverend Father Yves Congar, O.P., leading French theologian, whose manuscript has received the imprimatur of the ecclesiastical authorities. He shows that the principles of Catholicism are, by their very nature, fundamentally opposed to racial discrimination and declares that the Church has always fought boldly against racism.

The Church regards the variety of races as something willed by God, and therefore something providential; it knows mankind to be a single family, Father Congar points out. Thus race discrimination, he says, "strikes at the very heart of Christianity, for it destroys that respect and consideration for others without which charity, the core of Christianity, cannot exist. (From *UNESCO Release*, November, 1953).

Periodicals

"Review of Activities and Studies in Race Relations", *Information Service*, January 23, 1954. This may be secured by writing to: Information Service, 297 Fourth Ave., New York 10, N. Y. Price 10 cents.

International Journal of Religious Education, February, 1954. This is a special issue on human relations containing useful ideas and practical suggestions for local church teachers and leaders for improving relations among racial and cultural groups. This may be secured by writing to: International Journal of Religious Education, 79 East Adams St., Chicago 3, Ill.

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